

Summary of the Darsul Quran on Surah al-Nisa [The Women]: 7 (2), 8 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 4th February 1996

7. **Test the understanding of the orphans until they reach marriageable age; then if you find them sensible give to them their property; and consume it not in extravagance in haste before they grow up. Whoso is rich let him abstain; and whoso is poor, let him partake thereof in fairness. When you give to them their property be sure to call witnesses in their presence. For Allah is sufficient as a Reckoner.**
8. **For men there is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave whether it be little or much – a determined share.**

These verses set out the Islamic instruction regarding the share of inheritance in principle. The Quranic teaching in this regard is wise and fair. Unfortunately, Muslims do not act upon this teaching in many countries as a result of which the entire Islamic society is in turmoil with regards to probate and the inheritance of estates. Whilst commanding about the rights of inheritance *The Holy Quran* states that it is a determined share which must be dispatched whether the legacy be small or large.

It is a misfortune that these things have crept into Ahmadi customs as well in many places. At one time Hazrat Khalifatul Masih III had said that I would declare war against such people. Previously only advice was rendered but if it happens now such people who sit devouring the rights of their sisters will be extricated from the Community and there were many sisters who had not really raised their voices. This was understood to mean that they are happy with it - When in fact those poor women did not speak out of fear. When Hazrat Khalifatul Masih III delivered this sermon so many demands from sisters came and still come to me even to this day. They say that we have no power, there is nobody to speak in our support on our behalf, if we speak up we will be shunned by the household, we will be demeaned, we will at least be thrown to the side like counterfeit coins and we are not able to bear that. So I say to them that you should be proud that God has granted you a right because if you are not brave and your silence and your weakness serve to strengthen the hand of these evil people then you will also be partaking of their sin as it will only make them even more audacious. Every Ahmadi lady who has had her right taken from her should come forward. God has specified a share for her. She must turn to the judiciary. If they do so then that would be an admonishment for people in future without caring what the reaction would be, they will be fearful of it and it will be a case of *فَشَرَّدَ بِهِم مِّنْ خَلْفِهِمْ* [‘Strike by making a fearsome example to those that come after them’]¹ and those few [cases] who come to light should be treated so severely that in future people would be struck with fear, of ever daring to do it again. Because this was not done in the past there are still many farming families as far as I know who are still being neglected in this regard. People have begun to cite examples and follow those. In any case the Community will now have to wage a *Jihad* against this. The *نَصِيبًا مَّفْرُوضًا* [‘determined share’] will definitely be delivered and it should not be cared about even if some old families are extricated from the

¹ So if thou catchest them in war then strike by making a fearsome example to those that come after them that they may know what they let themselves in for.

Community because of it. Their removal will be a source of blessing: They would have been removed in support of and in safeguarding the command of Allah. Allah the Almighty would fill the void with His Grace. One should not even consider this.

Should any sister wish to leave her share of her own accord then the *Fatwa* [Edict] meted out by Hazrat Khalifatul Masih I to a man who said that his wife had relinquished him of her dowry, would apply to her. They [the husbands] should first give it to them and if after having received it they then decide to return it happily then that is fine.

However I wish to tell you now that there is a great Risk. I doubt any sister would willingly return it in gratitude.

In this relation there is another problem which should be addressed here. A person who inherits something and he has also made a *Wasiyyat* [Will] and gifts his inheritance to someone else who is more in need. If he dies then what will become of his will?

One such case came before me and I directed that in principle it will never be accepted in future if someone gifted their inheritance to another. If one does this then one is relinquishing one's right but prior to that they would already have pledged $\frac{1}{10}$ of their total inheritance for God. They have no right to break this promise because the distribution of inheritance and the remaining estate is made after the *Wasiyyat* and/or the obligatory debts and this part is a debt which one has paid to God, it cannot be taken back. So such a *Wasiyyat* is not accepted until the heirs if they had taken their shares pay the share which was incumbent upon the deceased. Such a case also occurred in England. They also occur outside sometimes. I do not have one particular case before me. There were many which came before me afterwards and all were dealt with according to this rule.

It is one thing to relinquish one's inheritance but quite another to avoid fulfilling one's rights. One is permitted to relinquish one's share as long as it does not harm the ability to fulfil one's obligations. You will have to fulfil those regardless.

The second aspect, upon which this problem casts a harmful shadow, is that of marriages. There are many ladies and girls belonging to rural families who are not marrying merely for the reason that they have a lot of wealth. Their families are landowning families. If their parents die the daughters will inherit a vast legacy in land. If they are married amongst strangers, if it is class and pedigree that is not sought for and the match is made purely upon grounds of one's virtue then it could be possible for them to marry a poor man who these landowning families think to be a rascal. As they do those who have nothing to their name and live off what they earn.

This is an evil word. The Shariah [Islamic legislation] does not permit that they be called scoundrels by any means. What they mean is that they pride themselves in their estate that as if they were born with a silver spoon already in their mouths - Whereas these others have to work to earn a living. Now when those same landowners come here they Drive taxis and feel no shame in it. So these landowners remained where they started. It is far more respectable when one works to earn a living. One may live off an endowment but the real blessing is in earning the fruits of that which is worked for, which is earned through [labour of] one's sweat and blood. Not only is it not permitted to consider such people as worthless and to respect the other [wealthier] kind but *The Holy Quran* has expressed great disregard for such an attitude ... the Quran has expressed extreme anger at those who mock and harbour malice towards the

poor and the workers, the labourers and the working class who live off what they earn from their own labours.

Some landowners place conditions such as that their children should only marry into families who can match them in wealth and the girls suffer as a result, their lives are wasted and they remain unable to marry. It is high time that the Community should exercise its right with regards to social ties in such cases - The right with regards to society which the Caliph of the time has is in such circumstances where social mores are being wrongly followed, decisions are being made which contravene the spirit of the Quran, one is granted responsibility so that one may guard the rights of people, to protect their interests. If this authority is being exercised in the wrong places and is abused by suppressing rights and deciding against people's interests for personal motives that office is rendered defunct. It does not remain an office but is returned to the organisation set by God. Then the Caliph becomes the authority. God has given him the right to decide for himself when he decides that girls or others are being mistreated [by being deprived of their rights].

Thus all such cases should be sent to the Headquarters before the *Qaza* [Board of the Office of Jurisprudence]. It is better for the *Anjuman* [Administration] to appoint a representative from some other secretariat such as the *Islah o Irshad* [Training & Monitoring] or perhaps the *Amur e Ama* [General Affairs] or from among the scholars, even if it be from a different country, they should appoint a few [people] and form a Committee. If there is any solicitor among them then that is even better. All such girls who fear mistreatment should write about their circumstances to this Committee. Then it is the task of this Committee to instigate social/peer pressure, to make the perpetrators see the light. To help those who are in difficulties, to save whoever they can from destruction. If they are unsuccessful then they should support such girls, provide them with solicitors so that they can go to the *Qaza*. If those people disregard the decision of the *Qaza* board then in every single case, regardless of what position they hold in the Community they will be extricated from the Community and thrown out. They will never be allowed to remain a part of the Community or attached to the Caliphate if they are openly and shamelessly disobeying this fundamental commandment and are in fact committing treason. There is the disobedience of one individual person. God Himself deals with such a person as to whether he is pure in intent or not. Outright treason is another thing. The organisation has no leeway to let such a person remain imprisoned among them; it is not permitted to turn a blind eye. So we have no choice. We will not permit any such thing in the name of mercy. This is a station where we are helpless, our capabilities are limited. If we find out then we shall certainly mete out the treatment which the Quran demands which is that of a powerful and fearsome example and then it will not be cared whether they wish to remain in the Community or not. This cleansing is crucial. With the grace of Allah the Almighty never has the Community suffered in any way in all the instances we have cleansed [the Community] under this directive and in fact it has proved to be extraordinarily beneficial. Even in financial affairs where a cleansing was carried out the contributions increased manifold and the wealth of the people who offered financial sacrifice more than before was blessed profoundly with abundance.

Sometimes it happens that an individual is going through a trial. I am not speaking of exceptional cases where one has contributed unlawful earnings to the cause of God, stops doing it and is at an immediate loss. I am generally relating the situation of such people who were previously involved in unlawful dealings and then they were reformed. Their savings were blessed. There are some exceptions but Allah knows as to why they are being exempted. I do not know what it was about their attitudes, in their intentions, in their ways of co-operation due

to which their trials have been prolonged or they have been put through a trial - If one successfully passes this period then the Almighty God will grant him great blessings.

It is the duty of such people who are passing through the circumstances of a trial that they should never let their spirit of obedience suffer any damage. Pass through this trial with patience and gratitude and do not keep taunting the Community that we left our old ways, as you directed us, now we are in trouble.

Such people write to me as well and when they do it seems as if I am responsible for all their troubles. Why do they not say that God had directed us, we accepted, now we are in trouble? They would never dare say this. What right have I to interfere in someone's personal wealth? I had only conveyed the directive of Muhammad ﷺ the Prophet of Allah and had emphasised that after hearing of it, knowing of it I have no right to permit something which contradicts it so I have no choice. If you obey then you will be obeying the directive of the Prophet Muhammad. If you do not obey it then you will also sever your tie with me. This is the clear decision. Then when they write to me that oh we only followed as you directed us so what shall we do now? We cannot find employment and our Business has gone bust. To them my answer is that they should quarrel with God if they can. Complain to Him if they [think they] have the right. They certainly do not have the right. If their viewpoint is accepted then this would mean that everybody could run an unlawful business on the premise that if I do not do something which is forbidden then I will become poor.

Is this a valid excuse? Then you should become a thief, become a dacoit, commit murders as well and also steal the money from the orphans and if stopped, turn back and retort that look you told us that Islam does not permit it but what can we do? The orphan has inherited a vast amount and our children are dying of starvation. We had robbed so and so of their wealth and you forcefully returned it to him but what about our rights?

Your rights are only those which remain for you to be earned with your own hands. You will be honoured for it. *The Holy Quran* also deems it to be a respectable profession. So begin your journey afresh. The palaces you had constructed based on imaginary pleasures and pastimes were built upon the foundations of unlawful deeds you had no right to commit. God has rescued you from this dirt so do not taunt the Community because of it, show gratitude to the Community. Only then will you be more worthy of receiving further blessing

So I say to these farmers who are afraid of كَثْرَ [‘much’] that it is a great amount. These daughters or sisters will take it away with them, it is the hand of God which grants estates, blesses and increases the wealth and it is also in the hand of God to decrease it:

Powerful is He Who sets right a broken affair;
And breaks up a running concern. No one can fathom His mysteries. ²

Your estates will be no use to you if they are taken by unlawful means or are embezzled. It is well-nigh possible that the inherited estate increases but that the blessings be lifted therefrom. Your houses are increasingly embroiled in troublesome disputes. Your offspring turn into your enemies; you begin slitting each other's throats so that the wealth for which you had greedily discarded the Quranic commandments becomes accursed. The share of inheritance for the daughters and the delivering thereof needs special emphasis and it is incumbent upon the organisation of the Community to take particular care in this regard in an appropriate manner.

² Verse revealed to Hazrat Mirza Ghulam Ahmad. *Tadhkirah*.

[The following questions were asked after the Discourse]:

1. Do not hand over the charge of property belonging to you which Allah has made for you as a means of support, to those who are mentally incapable of managing it properly. So feed them and clothe them properly and speak kindly to them.

Al Nisa: 6.

The case in the word قِيَامًا [‘support’] in this verse is often towards the wealth but in yesterday’s Discourse, His Holiness turned it towards the people. Can you please explain the wisdom behind it?

2. What is His Holiness’ opinion about certain orientalists who have considered the verse:

Say ‘O mankind! Truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the Earth. There is no God but He and He gives life and death. So believe in Allah and His Messenger the Prophet the unlettered one who believes in Allah and His words and follow him that you may be guided aright.

Al Araf: 159.

To have been revealed at Medina and made wrong assumptions therefrom?

Answer: This verse can be proven to be from the Meccan period and sheds a glorious light in support of Islam being a universal religion.

3. Ahmadis were saved from the plague at the time of His Holiness the Promised Messiah so will they also be safeguarded from AIDS in this age which is a kind of a plague?³
4. If somebody had committed to offering a dowry of RS.500 in 1964 and has yet to pay it will he still pay RS.500 or will it have to be increased to bring it up to date with the current rate?

Answer: The dowry is like a debt and whatever amount is settled only that much should be paid back.

³ See the commentary on Al Nisa: 4.